Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

UNDERWOOD AND UNDERWOOD

THIS MONTH—IMMIGRATION—AMERICAN INDIANS

April 1918 Vol. IX No. 8

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

EXECUTIVE COMMITTEE

James M. Speers.....Chairman
Elijah W. Halford.....Vice-Chairman
Eben E. Olcott.....Treasurer

William H. Crosby
N. F. Davidson, K. C.
J. H. Gundy
Ralph W. Harbison
Harry Wade Hicks
Frank A. Horne
George Innes
Joshua Levering
Alfred E. Marling
Silas McBee
John R. Mott
John R. Pepper
James H. Post
N. W. Rowell, K. C.
Charles A. Rowland
Wm. J. Schieffelin
Joseph N. Shenstone
S. R. Smith
Robert E. Speer
W. C. Stoever
E. B. Sturges
Samuel Thorne, Jr.
J. Campbell White

SECRETARIES

William B. Millar, Gen'l Secy..1 Madison Avenue, New York
W. E. Doughty.....1 Madison Avenue, New York
Charles V. Vickrey.....1 Madison Avenue, New York
Fred P. Haggard.....1 Madison Avenue, New York
Clarence P. Burgess.....5836 Fifth Avenue, Pittsburgh, Pa.
W. E. Holloway.....1 Madison Avenue, New York
F. J. Michel.....19 South LaSalle Street, Chicago, Ill.
H. F. Laflamme.....1 Madison Avenue, New York
F. B. Bachelor.....1604 Kresge Bldg., Detroit, Mich.
J. C. Worley.....Wright and Callendar Bldg., Los Angeles
Frank C. Jackson, ...Empire Bldg., Seattle, Wash.
E. C. Cronk.....1 South Boulevard, Richmond, Va.

Adolphus Lewis, Secretary for Colored Men,
701 South 19th Street, Philadelphia, Pa.

CANADIAN COUNCIL

John A. Paterson, K. C.....Chairman
23 Adelaide St., E. Toronto, Canada

DENOMINATIONAL DIRECTORY

NORTHERN BAPTIST CONVENTION:
F. A. Agar, Methods Secretary, 23 East 26th St., New York City.

SOUTHERN BAPTIST CONVENTION:
J. T. Henderson, General Secretary, Room 607, Holston National Bank Building, Knoxville, Tenn.

BROTHERHOOD OF DISCIPLES OF CHRIST:
W. J. Clarke, Secretary, Carew Bldg., Cincinnati, Ohio.

FORWARD MOVEMENT OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.:
Rev. F. J. Clark, 281 Fourth Avenue, New York.

EVANGELICAL SYNOD OF NORTH AMERICA:
Dr. E. A. R. Torsch, 714 Stark's Bldg., Louisville, Ky.

THE UNITED MOVEMENT OF THE PRESBYTERIAN CHURCH IN THE U. S. A.:
David McConaughy, Secretary, 156 Fifth Ave., New York.

LUTHERAN CHURCH, GENERAL SYNOD:
A. D. Chiquoine, General Secretary, 1524 Chestnut St., Philadelphia, Pa.
C. H. Weller, Field Secretary, Williamsport, Pa.

LUTHERAN CHURCH, UNITED SYNOD IN THE SOUTH:
E. C. Cronk, General Secretary, P. O. Drawer 280, Columbia, S. C.

METHODIST EPISCOPAL CHURCH, SOUTH:
W. B. Beauchamp, General Secretary, 810 Broadway Nashville, Tenn.

REFORMED CHURCH IN THE UNITED STATES:
William E. Lampe, Secretary, 15th and Race Sts., Philadelphia, Pa.

PRESBYTERIAN CHURCH IN THE UNITED STATES:
Charles A. Rowland, Chairman, Athens, Ga.

The Picture on the Cover

HERE is the cowboy and the Indian, togged out in all the regalia dear to the hearts of story writers and movie dramatists! Today such types are fast disappearing from real life, and with them much of the picturesqueness which once made "the West" a land of high adventure and rich possibility.

The cowboy, ten chances to one, is now a successful ranch owner of wealth whose dress is indistinguishable from that of the thousand other men in the city where he makes his home. The Indian has fared less well. Very likely he too has discarded the dress of the old days, and may have prospered in worldly goods, but his daily life is girt about with restrictions both social and political which narrow down the lines of his existence to certain well-defined grooves. Only gradually are they widening.

President Wilson's letter to the Kansas City Convention of the Laymen's Missionary Movement

I NEED not assure you of my deep interest in the great Laymen's Missionary Convention to be held in Kansas City next week, and I hope that you will convey to the members of the Convention a very hearty greeting from me and an expression also, of my very sincere regret that I cannot be present at the Convention in person. I wish I could convey to it such a message as would be worthy of its attention, but you must realize, I am sure, how the hourly pressure of business deprives me of all opportunity to write anything that is deliberately and carefully considered.

I would not be willing to send to such a Convention anything that was the product of a hasty moment, but I am sure that you will know that my greetings are none the less heartfelt, and that I am expressing a very sincere and genuine feeling when I ask you to assure them of my gratitude for their patriotic efforts.

Cordially and Sincerely yours,

WOODROW WILSON.

The White House,
February 14, 1918.

The Convention's Reply by Mr. R. A. Long

I HAVE been requested by five thousand Christian laymen representing the Protestant Churches of the great southwest assembled at Kansas City, Missouri, under the auspices of the Laymen's Missionary Movement to send to you, our beloved President, loyal and loving greetings in this critical hour of the world's history. When all that is dear to the American people seems to be at stake and when we have resolutely set ourselves to make the world a safe place in which to live we pledge anew unswerving allegiance to our flag and to our President. We fervently hope that the days of sacrifice and sufferings which perhaps lie just ahead of us may bring us gain in the end in a purified and strengthened national life. We pledge our undivided support and our resources to the very limit of our ability that liberty may not perish from the earth.

R. A. LONG.

The Convention, Kansas City, Mo.,
February 23, 1918.

COPYRIGHT UNDERWOOD & UNDERWOOD

WHAT DOES THE NEW WORLD OFFER?

UNTIL THE GREAT WAR CAME TO PUT A TEMPORARY END TO ALL IMMIGRATION, SCENES LIKE THIS WERE COMMONPLACES OF EVERY AMERICAN PORT. WITH EVERY IMMIGRANT CAME A NEW AMERICANIZATION PROBLEM, BUT WHEN THE NUMBER REACHED DAILY INTO THE THOUSANDS IT WAS ALMOST IMPOSSIBLE TO DEAL ADEQUATELY WITH THEM. METHOD AND EQUIPMENT OF GOVERNMENT AND PRIVATE AGENCIES LAGGED FAR BEHIND THE NEED. NOW, WHEN THERE ARE NO MORE SHIPS LANDING FOREIGNERS AT OUR DOORS, IS A SPLENDID OPPORTUNITY TO PLAN NEW MEANS AND BETTER. GET READY TO DEAL WITH THE INFLUX WHEN IT SHALL BEGIN AGAIN. IN THIS WORK THE CHRISTIAN MISSIONARY SOCIETIES SHOULD PLAY A LARGER PART THAN THEY HAVE IN THE PAST.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

April 1918 Vol. IX. No. 8

Mr. Hicks Resigns Secretaryship of the Missionary Education Movement

AFTER nine years of service as general secretary of the Missionary Education Movement, Mr. Harry Wade Hicks presented his resignation to the board of managers at their recent annual meeting. Probably no other man in the world is so thoroughly conversant with the history of the development of modern missionary educational methods as Mr. Hicks.

It is earnestly hoped that he may, in some other relation, continue to be a counsellor and leader in this most important phase of Christian education. Mr. Hicks is also a member of the Executive Committee of the Laymen's Missionary Movement, having given a great deal of time and thought to this and other interdenominational agencies. He has a host of friends in all parts of the world who will follow him with their interest and their prayers.

✚

Foreign Mission Headquarters of the Presbyterian Church, U. S. A.

EVERYONE knows that the Presbyterian Church undertakes very widely extended foreign mission work, but just how big an enterprise this is comes home to one in looking over a new pamphlet which describes the offices at 156 Fifth Avenue, New York City, in the "Presbyterian Building." Here are all the headquarters of the general and women's boards, the library, the publicity bureau, the educational department, and all the other interesting features of the work.

Visitors are always welcome at "156," and there is much to interest them, including museum features. If circumstances, however, prevent a visit in person, do the next best thing and send for a free copy of the little illustrated pamphlet in which you may read all about this workshop for foreign missions.

Stewardship Principles and Declaration

THE revised report of the Stewardship Commission of the Laymen's Missionary Movement will be printed in leaflet form. In the meanwhile we are glad to print the principles and the declaration which were so thoroughly discussed at the recent meeting of the General Committee:

CHRISTIAN STEWARDSHIP PRINCIPLES

1. God is the owner of all things.
2. Man is a steward and must give an account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgement involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner.

CHRISTIAN STEWARDSHIP DECLARATION

I accept these principles and purpose to set apart a definite portion (_____per cent.) of my income.

Name _____
Address _____
Communion _____
Local Church _____
Date _____

✚

Fellowships Awarded by Union Theological Seminary

THE Union Theological Seminary of New York awards every year three missionary fellowships to men on furlough or to exceptionally qualified natives of foreign lands who have been Christian teachers. The awards for 1918-1919, as recently announced, go to Rev. Murray Scott Frame, B.D., of the American Board, stationed at Tungchou, Peking, China; Rev. En Kashiwai, professor of church history in the Tokyo Theological Institute; and Rev. H. I. Frost, B.D., M.S.T., of the American Baptist Board of Foreign Missions, stationed at Basalore, India.

The aim of these fellowships, which each yield annually $500.00, is not only to promote advanced missionary study but to encourage productive missionary scholarship. Applications for the academic year 1919-1920 should be in the hands of the registrar of the seminary not later than January 1, 1919.

✚

A Unique Newspaper

THE *Mefoe*, or *Bulu News* is a little sheet published each month in the vernacular by the Elat station of the Presbyterian West African Mission. It gives news from all the stations and a Christian discourse or sermon by one of the missionaries, with a translation of the Sunday school lessons and comments. These extracts will prove the paper's value to the missionaries:

Gambling is a palaver. If the governor catches people gambling they can be sent to prison for six weeks or pay a fine of 150 francs. The governor will also confiscate money and other articles used in gambling.

"Banga" (introduced since the War began, similar to opium) is also a palaver. The man who smokes or plants or sells "Banga" has a palaver. Punishment for this palaver is six months imprisonment, and a fine of 1,000 francs, or a fine alone, or imprisonment alone.

Putting women in pawn is a palaver. The man who puts a woman in pawn, and the one who receives her, both have a palaver. The punishment for pawning a woman is that both of the men can be sent to prison not exceeding one year each, or pay a fine not exceeding 1,000 francs each.

Rev. Nlate Bikom sends the following news from Zingi. Communion was held July 29. Thirty-nine people were baptized. Ten people were received into the Zingi Church from other churches. Three people were suspended and eight were debarred, and two were restored. There were present at the communion, 2,188 people. We have not seen that many at other communions.

Rev. Neal (missionary) held a communion service with the Mvele in July. (The Mvele were the tribe among whom the Basle missionaries were working at the outbreak of the war in Kamerun, and whom our missionaries are trying to look after now until the Basle missionaries shall be permitted to return—Editor). Ten hundred and sixty people were present, 22 united with the church, and 42 were advanced to the catechumen class, 272 were enrolled as confessors on that day. Since Rev. Neal commenced caring for the Mvele people, 1,800 have been written in the first catechumen class. About one year's work.

Some Missions and Missionaries

MISSIONS established in the countries which have suffered most from the war, like Syria, Persia and the Russian Caucasus, are today bending their utmost effort toward relief of the stricken peoples, without regard to race or creed. Hunger and want know no distinctions and this the missionaries have been quick to realize. "If it were not for the Sahibs," said a ragged Persian villager sitting in the shade of a mud wall, "we would all have starved to death long ago." The man meant the missionaries, for "Sahib" has but one significance.

In the face of tribute such as those words imply and the increasing horror of conditions in the devastated regions, there can be no question but that the work must be continued. It is little enough for America to do, to pour out her wealth with an unceasing flow in order that these people may have a chance for life and happiness once more. America today is giving her sons, belatedly—but her lands remain intact, her inhabitants are prosperous, thanks to these very people who cry for help. The brunt of the strife has been borne by them. It is their lands which are wrecked, and when America stretches out her hand to help it is not charity but the attempt to pay a debt which has no price, for it is beyond imagining, valuable.

Representatives of the Presbyterian, Congregational and other boards have turned over the mission stations in Armenia, Syria, Persia, Africa, Siam and other countries to war relief work. Because of the greatly increased cost of transportation, food and every article of life, the usual amounts apportioned by these boards are found to be insufficient this year. Every member of each denomination whose work is thus jeopardized should volunteer to help meet the need.

✚

The Meaning of "Work" in a Mission Hospital

A TYPICAL day passed by a physician in the mission compound at Honan, China is enough to make the average hard-working person gasp at the magnitude of the task accom-

plished. Six operations is no uncommon schedule for one morning, three of them serious, and all to be done under great handicaps such as having few assistants and unsatisfactory surgical instruments. The patients themselves, too, are unwittingly apt to prove their own undoing after they have received treatment. For instance, a common operation in that part of the world is for cataract, but no matter how successful the operation may be the patient will many times disobey orders and take off the dressings too soon in order to show to his friends the miracle of returned sight.

These morning patients, however, are the plutocrats of the region for each pays the royal sum of fifty cents, which incidentally barely covers the cost of anæsthetics used. After lunch comes the free clinic, as Dr. Menzies describes them, "a sorry multitude, dusty, weary and travel stained many of them, for they have been on the road for days. Some are in the last stages of wasting disease, and many show the marks of suffering at the hands of ignorant quacks. Carried in baskets, borne on cots, trundled on beds, pushed on barrows, jolted on springless carts, limping along, crawling along, the lame, the halt, and the blind, they have come and are coming to the Christian hospital in the hope of finding healing and relief from pain."

In a steady stream they pass before the doctor with his helpers until the light of day fails and the last sufferer has received some measure of help. After that is all over there still remain the wards to be visited, and the day's records made up. From a financial standpoint little showing results; from the standpoint of human service the results are incalculable. And this is but one part of the work done in such missions as that at Honan.

✚

The Christian Church has fallen below even the Jewish low-water mark of a single tithe.—*George Sherwood Eddy.*

From The Railway Signal Engineer

TROUBLES AS SOME PEOPLE SEE THEM

It's a Hard World for All the World

THIS cartoon, reproduced from the *Railway Signal Engineer,* was drawn by a towerman one day to visualize for his superior officers the difficulties under which he was obliged to work. Missionary workers sometimes get into much the same frame of mind. So does the rest of the world for that matter, but we must admit the missionaries on the field have a good bit of justification. Expenses of living rise as regularly as the sun, while salaries and funds for work are blessed with no such clocklike dependability. Traveling back and forth from the mission fields, too, is now a long and often dangerous undertaking as well as a costly one. But the need for missionary endeavor was never greater, so it is up to the workers to do their utmost, as it is up to the home folks also to give them the utmost support.

✚

Hall Caine is Optimistic

AND then—what then? At the first blast of war the gospel of peace was gone, nations were hardening their hearts, clergy, under holy orders from the Prince of Peace, were shouldering rifles and going out to kill. The Harnacks of Germany, with a blasphemy never known before in written or spoken

words were calling on God to strengthen their arms that they might kill more and more Englishmen. And then there came three years of rapine, murder, slaughter, rape and every horror known to hell. What a shock if the dead were to awake after their long dream of heaven that was to right the wrongs and heal the wounds of their lives on earth, to find there was no heaven and no healing. Could the shock be greater were our dream a delusion? The law of love which proceeded from the cross, was it inconsistent with the laws of life? Did it fail us at the last moment? Is the Christianization of the world further off than ever? Are there two Christianities—one for the individual man and the other for the State? Will God's kingdom ever come? Is it useless and foolish to hope for the commonwealth of humanity, the league of nations for the protection of the world's peace? Is peace impossible, and will the war last as long as man?

Thank God, there is reason to think that the darkest hour is the hour before dawn, and out of the very blackness of the present I see hope for the future, such a hope as the world has never known before. Man's days are as a span, yet I think some of us will live to see not only peace but the end of war.—HALL CAINE.

OVER HERE!
by
Clara Alden Pettengill

WE have sent some men and women
Over there.
Sent them with our prayers and tears,
With our promise that the years
Would not find us in arrears,
Over here!

Now we have some men and women
Over here,
Who are languidly depending
On the other fellow sending
What those folks should now be spending,
Over there!

Are you numbered with these slackers
Over here?
Will you let it be your fault
That our splendid work should halt,
While your money lines a vault
Over here?

Every missionary toiling
Over there,
Is a substitute for you—
Don't withhold his honest due,
Get a little broader view
Over here!

✚

Literature for the East

HOW it stirs the imagination to read a list of the good books that are being translated into the languages of the Far East, and are being sent forth from the great mission presses that run day and night to keep up with the demand. Take for example the following selected at random from long catalogs:

The Care and Feeding of Children.
Manual of Nursing.
Hygiene and Public Health.
The Meaning of Prayer. Fosdick.
The Manhood of the Master. Fosdick.
Apostolic History.

Books for boys and girls, as follows:

Beautiful Joe.
Scenes from Ben Hur.
Silas Marner.
The Brush Merchant. Ruskin.
Poor Boys Who Became Famous.
Life of Luther.

✚

Home Missions Council Elects Secretary

THE Home Missions Council has appointed a full-time executive secretary and permanent offices have been opened at 156 Fifth Avenue. Dr. A. W. Anthony of Maine is the very wise choice of the Council for this important position. He will bring to the work a large experience, wide knowledge and rare administrative gifts. We congratulate the Council upon their leader and the forward step that has been taken.

✚

The Best Preparation

IN one fort in New York harbor in one month recently 702 men asked for prayers, 1,431 Testaments were given to men who promised to read them and 503 made open confession of faith in Jesus Christ.—*World's Crisis.*

✚

Armenian Proverb

From the same flower the serpent draws poison and the bees honey.

—*The New Armenia.*

Reaching the Immigrant

By Jonathan C. Day

Dr. Day is the well-known pastor of New York's Labor Temple. Under the present city administration he has been appointed commissioner of public markets. He writes from intimate knowledge of conditions among America's immigrant population.

UNDERWOOD & UNDERWOOD

IMMIGRANTS ARRIVING IN THE NEW WORLD

THERE is no greater problem confronting our American life than that of properly assimilating the immigrant who has come to our shores and has become a permanent part of our national life. Whatever any one may think about it, the fact is he is here, he is human, he is worth while. There is not a problem connected with our civic life in which he is not in some measure a factor. The relation of the whole community life, including the home, the church, the school and the civic body, is of great concern to him.

In approaching this big problem, there will necessarily be required the initiative on the part of those of us who are at home, or who, in other words, are American born, or at least have been assimilated into our American life. Great groups of immigrants settle down in our midst and never become a part of our life because there is no move on our part to give them a chance to do so. There is a process of involution instead of a process of evolution. These immigrant groups become more intensively what they were in the old country, because they must group together in order to live and get on.

Since this is discussed from the standpoint of MEN AND MISSIONS, we will begin with the church and fix the responsibility there. The church, in approaching this question, must have a brighter outlook than that of the stereotyped evangelistic understanding. These people are not to be saved for another world. First, they have got to be saved for this world and for this nation. In other words, the church has got to be broadminded, looking at the civic, the economic, the social, as well as the distinctively religious phases of the problem.

As I have observed these immigrant centers, I have found that the community service I did is most worth while. When these groups become convinced that the organized church in a community is not simply trying to get them into the church for any ulterior purposes, but to try to get into their groups in order to serve, they are much more open-minded. These groups like to learn English. The church can start English classes. They like to discuss in a public or a semi-public way the big civic problems. The church can open discussion groups and forums for this purpose. Nearly always they have trouble finding employment. The church

can help greatly by opening local employment bureaus or agencies, either to carry on the work themselves, or to cooperate with city, state and national agencies.

Most of these immigrants work during the day and are anxious to have night schools. The church can cooperate either with the public schools where they are open, or can supplement what these public schools are doing by having others, not in competition, but giving additional features of English, citizenship, etc. The matter of good wages, good hours and good conditions under which to work should also be vital considerations. This means proper organization.

It has been the experience of the writer in many instances that local churches have gained the unfailing friendship of these people by offering them rooms in which they can meet to discuss their difficulties, and sometimes even consummate organizations to bring about better wages, better hours and better conditions. Nearly all of these groups are interested in some kind of culture—singing, or something of that nature. There is no finer opportunity for penetrating one of these groups inclined to sing than to give them proper rooms in which to meet. They will never appeal—not once in a thousand years will you hear from them; but if the organized church would just approach them with this friendly extended hand, they will immediately respond.

In one city in New England where there are 125,000 people, the speaker recently had a conference with the leaders in that community and found that there were 45,000 immigrant residents; that there were a dozen and a half nationalities in this 45,000; and that this group of Protestant churches representing thirty-five different organizations in the city had made no approach to this new group at all. The evening that we held this conference there was a group of Russians that sang in their own tongue, and when the writer asked where they met to rehearse for this singing he was informed that they met in a little room where they paid $5.00 a week rental. Yet this big church with its fine parlors, instead of good sociable rooms where this group could have gotten together, was closed most of the time seven days in the week.

Once this contact is established, anything may follow. First and fundamental in the approach to this great problem is intelligent friendship. We have got to begin where they are before we can get them to where we are, at least, where we think we are. While these people cannot be distributed into all of the churches in any community, perhaps after a great many years in America it will be possible for the churches to agree upon a unified program of this kind of social, economic, educational and religious approach, and establish at the expense of the churches these big centers in the midst of the groups of immigrants. This will furnish a meeting place, a point of contact, which is bound to grow and exercise its influence both ways.

Labor Temple, Fourteenth Street and Second Avenue, New York City, is perhaps as good an illustration of this as any other. Here is a center with a population of 600,000. Forty years ago there were 300,000. It is now almost a hundred per cent. immigrant.

Churches of the conventional kind have found that they do not succeed in establishing contact with the people. Labor Temple attempted a new tack; carried all of the vital elements of religious emphasis and service that it had before, but added to these many other features, such as forums, citizenship classes, employment, children's clubs, reading circles, debating clubs, educational lectures and discussions in psychology, philosophy, literature, studies of government, classes preparing for citizenship, kindergarten groups, mothers' clubs, cooking classes, billiard clubs, glee clubs, singing societies. Doing all of these things attracted naturally a very great many people who would not have been attracted if we had just had a Sunday school. But being in contact with the workers who have their hearts and minds down to this work they become interested. As a consequence a great Sunday school has been organized. A church has grown out of the activity with services in five different languages, with ministers speaking the various languages, and yet there is just one organization. This work was started by the churches distributed over the Presbytery of New York and each church has been

(*Continued on page 252*)

The Indian Today

By Bruce Kinney

In his wide travels throughout the West, Dr. Kinney has come to know the Indians intimately. He is already well known to readers of MEN AND MISSIONS.

TWO GOOD INDIANS WHO ARE NOT DEAD

FEW people really have any proper conception of the Indian of today, his problems, his nature or his present condition.

In this country in which we vociferate that all men are created equal, where thirty-nine per cent. of our entire population is of foreign birth or parentage, the bulk of whom are citizens, we find the great majority of the Indians unrecognized and without legal status except in certain matters that have been grudgingly conceded. One state, until recently, had a law prohibiting any Indian from entering its borders under heavy penalty for transgression. No Indian can sue in the Court of Claims except by permission of Congress, to be obtained only by a special act of that body.

That these 330,000 "First Americans" who have been our neighbors for 300 years should be in this backward condition while we have assimilated into our political and religious life the tens of millions of aliens, many of them from races radically different from our own, does not reflect great credit upon us.

The reason for this discrimination is not that the Indian is incapable of development. The success, despite great odds, that has been achieved by such full-bloods as Henry Roe Cloud, Carlos Montezuma, Charles Eastman, Sherman Coolidge and many others proves this. In fact there are, relative to population, more Indians in professional pursuits in the United States than there are from any other race.

That they were inherently hostile to the white man or his civilization cannot be assigned as the reason for their backward condition. General Miles in his "Personal Recollections" quotes from a long list of discoverers, explorers, colonists and scientists to show that the earliest relations between the Indians and the whites were of the pleasantest character. The classic story of the unsigned and unbroken treaty between Penn and the Indians is striking testimony to what might have been our relation with these primitive peoples had our attitude toward and conduct with them been different.

Reasons for Our Treatment of the Indian

1. It is clear that the primal reason for the strained relations between the Indian and the white man was the fact that from the earliest contact between these two races the white man looked upon the Indian as his *legitimate* prey and that he was under *no obligation* to consider the most solemn treaties with him as any more than "scraps of paper." General Sherman said that our government had made hundreds of treaties with the Indians and had never kept one. It is a curious fact in this connection that the officers and soldiers who have fought the Indian most bitterly, like Sherman and Miles, appreciate him most and have been, as a rule, more considerate of his claims than civilians. The Indians hailed the early discoverers as gods and showered upon them their choicest attentions. In return they were enticed upon shipboard and sold into slavery. In these later days congressional commissioners have made solemn treaties which were not understood by the Indians (nor was it

intended that they should understand) and the Indians have forthwith proceeded faithfully to carry out the agreement as they understood it. Congress, on the other hand, without further consultation with the Indians, has changed these treaties to suit itself and has blacklisted the Indian as a savage because he did not observe these new conditions peacefully which he had not subscribed to and had not even heard of.

If any one will carefully study the history of the relations between our race and the Florida Seminoles we are likely to say less about the German atrocities in Belgium. It really began by the American troops violating their own flag of truce, followed by a war in which over $40,000,000 were spent and thousands of lives were lost in an attempt to exterminate these "savages." They took to the Everglades and from that day to this have been "outlaws," and why? Simply because neither the United States Government nor the State of Florida has made it possible for them legally to live anywhere. Various laws professing to give them legal residence have been passed, but all had a "joker" which made them ineffective. Recent reports are to the effect that another law has been passed but it remains to be seen whether it, too, will have its joker.

A MODERN SQUAW

Bureaucracy

2. Another reason for the retardation of the Indian is our un-American and autocratic Indian Bureau. I am not going to enter upon any general denunciation of the personnel of the employees of the Indian Bureau. They are much as other folks would have been under similar circumstances. I am denouncing the *system* of which they to some extent are the victims as well as the Indian. In earlier days Indian agents were far removed from civilization and observation. They had autocratic powers and exclusive opportunities for graft. Many of the earlier agents were absolutely unscrupulous. With the closing in of civilization, the opening of the reservations and for other reasons, the character of the agents and their subordinates has steadily improved.

But the Indian Bureau is the football of politics and for that reason there is no continuity of policy. For example, one administration issues certain rules under which the Indians of —— tribe may be considered "competent" and exercise the rights pertaining to that status. Under these rules more than 400 Indians become recognized as competent. The following administration arbitrarily issues an order cancelling all of these certificates. No new law has been passed, but such is the power exercised by one man. Thousands of orders are issued from the Indian Bureau, many of which are contradictory, to the extent that the agents are perplexed. One agent interprets one way and another another way. Is it any wonder that the poor Indian cannot understand what is expected of him?

An agent jails a father for ten days because he did not promptly enter his child in some school. Another agent, while encouraging the Indians to send their children to school, makes no attempt to *force* them to do so. Orders are issued by the Indian Bureau which apply to only one reservation. Conditions of an identical

nature exist upon an adjoining reservation and the Indians cannot see why one reservation has privileges denied to another.

An agent tries to compel the Indians to agree to something they feel is contrary to their best interests. One Indian, bolder than the rest, argues to the council against the request of the agent and declaims that the agent is not their friend. Forthwith that agent casts the Indian into jail for ten days to teach him proper respect for his authority. This is free America! It is not a hypothetical case.

Encouragement of Dependency

3. The policy of the Indian Department inevitably makes the Indian a dependent. Not until by herculean efforts he has broken away from the department can he rise as those already mentioned have risen.

The Indians are said to be wealthy. But they cannot use the money alleged to be theirs without the consent of the agent. An Indian had thousands of dollars on deposit to his credit. He was coming into town in his old wagon when it went to pieces like the "One Hoss Shay." He could not get another one until his request had been presented to the local farmer, witnessed by the agent sixty miles away and then sent to Washington. Many cases are known where Indians have starved to death, to whose credit the government claimed to hold large deposits. Red tape tied up the money until it was too late.

The department wrote to a prominent missionary in one tribe saying they sought his cooperation to make it impossible for worthy Indians to suffer from hunger. The missionary wrote to the farmer having local jurisdiction and mentioned the case of a worthy man really suffering for the plain necessities of life. The farmer said he could have nothing. Then the missionary wrote him a note enclosing a copy of the commissioner's letter. The farmer did not reply to the missionary but wrote an order to the trader to allow this man and his family to have $5.00 worth of provisions, but said that would be all. With winter ahead and several mouths to feed he is "allowed" $5.00 out of all his alleged deposits!

Much has been said about the great herds of cattle the department has provided for certain tribes. Perhaps they exist but if so the Indian does not know where they are. They are branded with a tribal brand, cared for, if at all, by cowboys hired by the government, sold by the department without consulting the Indians, for how much the Indians do not know, and then the money is spent by the department for school buildings the Indian does not need and does not want. How long will it take the Indian to learn how to raise cattle under such management?

Certain personal property was sold for an educated Indian, the money to be paid over to the agent at a certain time. The Indian called for his money several times but was informed that *there was nothing there for him.* Finally he went to the man who bought the property and was shown the cancelled check fully covering this transaction which had been promptly returned from the bank, endorsed by the agent's office. What regard is such an intelligent Indian going to have for the agency after such treatment?

Despite all this we have thus far made it impossible for most of the Indians to become citizens. Yet we are expecting them to enroll themselves, to be subject to conscription and fight loyally for their country. *Whose* country? Notwithstanding all this they are proving as loyal as many who have had all the protection of our country, the benefit of its institutions and the full privileges of citizenship.

The Indian is accused of being immoral. The ranks of a certain tribe are shot through with an unmentionable sexual disease. Ask any old time government physician who labored among them and he will tell you that these Indians were strangers to that disease until the first garrison of United States soldiers was stationed near them.

Reliable reports from one of our noblest religious organizations tell us that more than forty girls were expelled from a certain high school because their relations with soldiers quartered near had made it impossible for them longer to remain with their former companions. In view of these facts, which are only typical, what right have we to throw stones at our Indian friends? Especially when

we know that we have not given them in any adequate measure the dynamic of the gospel of Christ to which we owe all that is worth mentioning in our moral life.

What Ought To Be Done?

1. There ought to be a continuous non-partisan commission of high-minded men who will seek to make the Indians independent instead of continuing the conspiracy to hold them in bondage as long as possible lest some of the employees are not needed and therefore lose their jobs. The present bureau ought to make rapid strides towards ending forever its functions and placing the Indians on a citizenship basis. We do not have a Negro or Italian department of the interior department. Why has it been necessary to have an Indian department all these years?

SOME INDIANS STILL PREFER TENTS.

2. There ought to be a definite program on the completion of which the Indians would become "competent" and authorized to handle their own affairs. Until they are obliged to carry responsibility they can never become responsible. The present system of doing everything for them makes them dependent. At the present time few Indians know their exact status, or if they do they cannot be sure how long it will remain unchanged. The whole situation with regard to this matter is chaotic.

3. More encouragement should be given to a few of the brightest Indians to secure more education than the government schools provide. No race will ever rise higher than its leaders. None of our government schools takes the pupils higher than the tenth grade except in some industrial pursuits. No incentive is given them to go farther. We do not expect our tenth grade white boys to become leaders in large numbers. Why expect more of the Indian unless he is a superior type? I do not think it necessary or wise for the government to provide schools of a higher grade exclusively for the Indian. But some scholarships might be provided in some of our best colleges and technical schools, which would be awarded for proficiency to the best students in the non-reservation schools. At this period of their lives they may well pit their wits against their white brother who will be his competitor in later years.

The aforementioned tasks properly belong to the government. That being said it should be stated that the Church has its duties also.

It should endeavor to change the attitude of our people toward the Indian. Instead of being one of critical aloofness we must adopt the Christlike spirit of sympathetic helpfulness.

I allow no one to outdo me in my conviction as to the duty and need of evangelizing the nations across the seas. Particularly we ought to make haste in our efforts in behalf of the recognized pivotal nations of the future. But we cannot justify our past and present neglect of these Indians who have been our near neighbors for three centuries. We can conceive that other evangelical peoples might, in time, evangelize the pagan world if we failed to do our part. The Indian is our own special problem and we cannot conceive that others will gospelize him if we fail.

Tribes numbering 50,000 have never yet had any kind of a gospel presented to them, to say nothing of the many thou-

(*Continued on page 254*)

The Judgment Day of American Democracy

By Charles A. Brooks

This is the first of a series of articles on "A Christian Americanization Program," which Mr. Brooks has promised to write for MEN AND MISSIONS. The author is the Secretary of the American Baptist Home Mission Society in charge of their work among foreign-speaking people in America. He is qualified by knowledge and special experience to write on this and the other subjects chosen: America's Genius for Assimilation, What a Christian Employer can do to Help Americanization, What a Christian Business or Professional Man can Do, Little Adventures in the Practice of Democracy.

THE war has done two very important things to advance our understanding of the foreign problem here in America.

It has nearly dried up the stream of immigration and so has enabled us to catch our breath.

It has also opened our eyes to a clearer appreciation of the significance of our mixed population and the tremendous strain on our institutions which is created by the presence and participation, to a greater or less degree, in our national life of nearly 15,000,000 people of foreign birth and 18,000,000 more of foreign antecedents.

The average man cannot see a crisis until he is involved in it. That is because the average man is not a prophet. Even when the crisis is on us we are in danger of misunderstanding and misinterpreting it. We are confused by the clamor of the hour and are in danger of being browbeaten by the crowd. Words and phrases are usually more potent than ideas.

As thoughtful and patriotic Christian men we are under constant obligation to understand and interpret the meaning of this hour. We are called upon to give heed to the opportunity, to which we have often been all too blind, to interpret the ideals and spirit of America with the highest hopes and most eager anticipations.

Our Declaration of Independence was made when the population of the country numbered 3,929,214. Only a small fraction of that number were of foreign stock. Our allies and neutrals of to-day were represented by about ninety-seven per cent. of the population. There were but three and thirty-five hundredths per cent. of the people living in cities. Life

CHARLES A. BROOKS

was simple and neighborliness was natural. The town meeting was an assembly of equals in matters of intelligence and general social respectability. The

contrast with our day, with its complex social order, its mixed alien population, its vast reaches of territory, its enormous wealth and the industrialization of the country, is as striking as the mind can conceive.

There are today in this country more than 2,000,000 males over 21 years of age that neither speak nor read the English language. If Professor John R. Commons is right we must look to our foundations. He says, "The foundation of democracy is in the character of the people. To be great a nation does not need to be of one blood, but it must be of one mind. In order to act together men must think together." When we are informed by reliable authorities that illiteracy is on the increase in 18 states in this country we begin to wonder what the chances are for us to "think together."

Democracy is not so much a matter of constitution and forms of proceeding with the matters of government as it is the spirit of the relations and intercourse of every day business and social contacts. The form may persist long after the spirit is dead or departed. The problem is reduced to this. Can we expect that the ideals which underlay the foundations of this nation at its inception are still to dominate a people with the admixture of foreign blood and ideas which we know as America?

We are startled to find that many foreigners are not as grateful for the privilege of living and working in America as we feel they should be. They should have an attitude of meek and humble submissiveness and thanksgiving for the blessings which are so apparent to us. We have undervalued the process through which they must come really to become an American. Naturalization is not a mechanical thing, but must be accompanied by a vital experience of conversion. To become an American one must be born of the American spirit, just as one must be born of the spirit of God to enter the kingdom of God.

The psychological bureau of the German Government has made many bad guesses, but they understand the art of sowing discord and suspicion among the foreign born in America. We resent with hot resentment the attempt of the enemy of our liberties to alienate the affections of the people of foreign birth. But we surely must have in our hearts secret misgivings. Is it not barely possible that we have been too complacent and taken this affection for America too much for granted? Patriotism is not primarily a matter of gratitude for what one has received. It is the deep sense of a common heritage, a common stake in the body politic. This consciousness of a community of interest is a matter of growth. It cannot be produced at a moment's notice. It must enter not only into the crises of the nation, but into all its every-day prosperity and privilege.

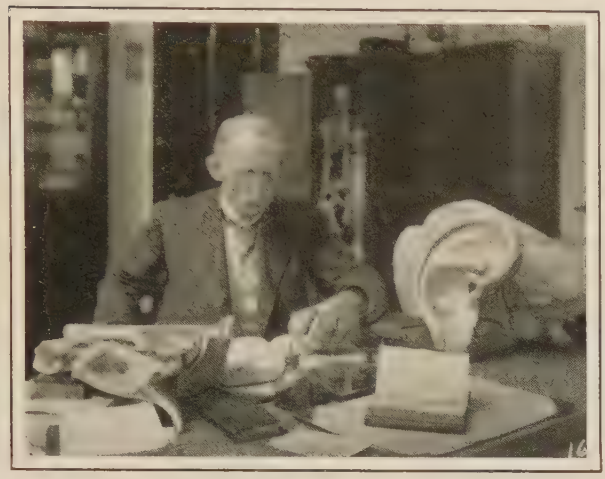
Now that we are endeavoring to accelerate the process of assimilation and endeavoring to show the foreigner that he has a common stake in the fortunes of our beloved land, we must be sure in our inmost souls that we are sincere and that our democracy is based on a Christian valuation of personality, of a man's worth as a man, not merely as a fighter whom we need in our business.

The government reports that there are 1,275,902 foreign born men of draft age registered in accordance with the provision of the selective draft law. We are sure that these men will give a good account of themselves and make us proud of them. Beside these there are many thousand who volunteered in the early days of the war to fight the battles of freedom. The passion for human liberty is strong in the breast of the great mass of these men. We must make it unmistakable that they are to have a share in that freedom when it is won. We must assure them when they return, if it shall please God that they do return, that we who have kept the home fires burning are determined at any cost to our own self-interest that America shall be worth all the sacrifice of blood and treasure which has been poured out for her. We must assure them that if they are true to her, America will be true to them; that they have sealed a compact that we sign with them jointly, a covenant that this nation under God shall be kept true to democracy; that we here highly resolve that America under God shall have a new birth of freedom and in that freedom which they have helped to preserve they and their children shall have a full share.

Laymen Who Have Made Good as Missionaries

Robert C. Beebe, M. D.

ROBERT C. BEEBE is a name to conjure with in China. Since 1884, when he went out to Nanking to take charge of the new Christian hospital just erected, until the present day, Dr. Beebe has done more perhaps than any other single individual to raise medical missions in China to their present high status of success and efficiency.



DR. BEEBE IN HIS STUDY

When the young physician and his wife reached Nanking there were only two missionaries and their families there. Dr. Beebe was to be in at the beginning of things both medical and missionary for he was not only superintendent of the hospital but had charge of churches and their pastors, and also acted as district superintendent, for the duties of which it is generally assumed that only an ordained minister is either fit or competent. Out "on the firing line," however, scant attention is sometimes given to ecclesiastical niceties. Dr. Beebe has represented the Central China Conference in the Methodist General Conference.

The story of medical missionary work in China, with its many by-paths, centers closely around the personality and consecration of this one physician. To tell the number of patients treated in the hospital at Nanking is easy enough. Behind multitudes of these cases lie human interest stories of thrilling interest. During the twenty-six years of Dr. Beebe's service in Nanking 368,000 visits were made to the dispensary and 18,000 in-patients were treated in the wards. At first five cents was the charge for registry, the patient being allowed to come for treatment and medicine so long as his ticket or need lasted. The hospital, however, was supported by contributions. After Dr. Beebe had won success the viceroy of the province headed the subscription list—a far cry from the early days, when one of his predecessors opposed the entrance of missionaries into the city!

Some of the first work in the anti-opium crusade was carried on by the Nanking hospital. Thirty years ago Dr. Beebe began receiving opium victims and his wards were soon over-crowded with those desiring relief from the curse. But not too busy with big tasks, Dr. Beebe seemed to find time for the little things that made him the personal friend of all he came in contact with.

The story of the wooden leg is typical. A patient whose leg had been amputated wanted a wooden leg, which a carpenter made for him. But he was not satisfied. He wanted a leg that would shut up at the knee, so he would look well when seated. Dr. Beebe personally undertook the task and succeeded to the pleasure of the man to whom appearance meant so much.

When in 1913 rebellion broke out, the

(*Continued on page 253*)

The Forum: Another Child of the Church

By George W. Coleman

The writer of this article is the well-known and popular Christian business man of Boston. A born leader, he has made a success of all his undertakings. The father of the Ford Hall Meetings, he is now giving his entire time to Christian, social and philanthropic work. He was one of the speakers at the annual missionary dinner in New York in January, going immediately thereafter to France on a special mission.

MR. COLEMAN—A FORD HALL MEETING

THE Open Forum, as it is generally called, is one of the newer instruments of democracy. It is a successor, if not the spiritual descendant, of the lyceum of a generation or more ago. While it affords the general public an opportunity to hear leading men and women discuss the great questions of the day, it does much more than that. It is a distinctly integrating force in our conglomerate national life. It preaches a gospel of reconciliation. It brings together in one function the teachings of experts and the keen reactions of a town meeting.

There are two or three hundred of these forums, most of them established within the last five years. They are found in nearly every part of the country except the South, although there is a flourishing forum at Daytona Beach, Fla. Canada has a string of them, covering her larger cities. The institution flourishes just as well in a small town as

in a great city. Boston and New York each have a score or more.

The forum program is simple enough, but the forum spirit is something that takes time and devotion to develop. The program itself consists of an earnest address on a serious topic by an expert who knows how to talk to a popular audience and who is able after the lecture to stand up to a rapid-fire question period during which he must answer any person in the audience who cares to address a question to him. There is music, sometimes a concert, sometimes congregational singing, sometimes both; and almost always a collection. The presiding officer, who should be the same person at every meeting, is chiefly responsible for generating the forum spirit. Everything depends upon having just the right man in this pivotal position.

Forum Idea from the Church

The three forums that have pioneered the way and that are best known throughout the country either sprang directly from the church or had their antecedents in church life. The Sunday evening Cooper Union Forum, the oldest of all, was initiated and pioneered by the late Charles Sprague Smith, who was the son of a Congregational minister. The Ford Hall forum, in Boston, which has been largely responsible for the development of the movement throughout the country, has from its beginning been nurtured and sustained by the Boston Baptist Social Union through its Ford funds. The Public Forum in the Church of the Ascension in New York City, under the courageous and liberal leadership of Dr. Percy S. Grant, is held in the church building itself and has led the way in all the work of the New York Congress of Forums. Many of the newer forums are closely associated with church life. The forum in the Church of the Pilgrims, at Plymouth, Mass., is a marked success.

Even where the forum is entirely disassociated from all church connections and is conducted by an independent body of citizens, which is the ideal method, it wins the hearty support and cooperation of the most forward-looking church people. All sorts of organizations have undertaken the promotion of forum enterprises.

The Object of the Forum

The object of the forum is to provide a common meeting-ground where all earnest, honest men and women of whatever stripe will come together regularly under friendly auspices to face a free, frank discussion of the great issues of life, the big questions of the day, and the common problems of our democratic life. The motto of the Open Forum National Council is *Let there be light!* Mutual toleration, respect and regard, even among those who are diametrically opposed to one another in opinion and interest, is the attitude that the forum cultivates. And it is amazing how largely the forum can realize this ideal.

As one deeply interested in the affairs of the church and actively engaged in the duties of a citizen, I look upon the forum as one of the newer forces for the promotion of the kingdom of heaven on earth and as one of the most valuable agencies for the development of a sound public opinion. And wherever a church has used the forum idea for the purpose of serving the community in an unselfish way, it inevitably gets the benefit of a strong, favorable reaction.

In its final analysis the forum is only a method and can be put to any use. The Roman Catholic Church uses the idea to promote its doctrines and to attack socialism, although it gives wide liberty to both sides when it comes to discussion from the floor. The Jewish synagogue takes to the idea most kindly. The Socialist Party uses it to promote its ends by public discussion. Churches have used it for the discussion of purely religious teachings. But the ideal, full-fledged forum has no propaganda of any kind to promote—religious, political or economic. It guarantees its platform to be free from offense to any race, class or creed. It assumes no responsibility for the messages that its speakers bring nor for the questions asked from the floor, except that everything must be conducted in a courteous and respectful manner.

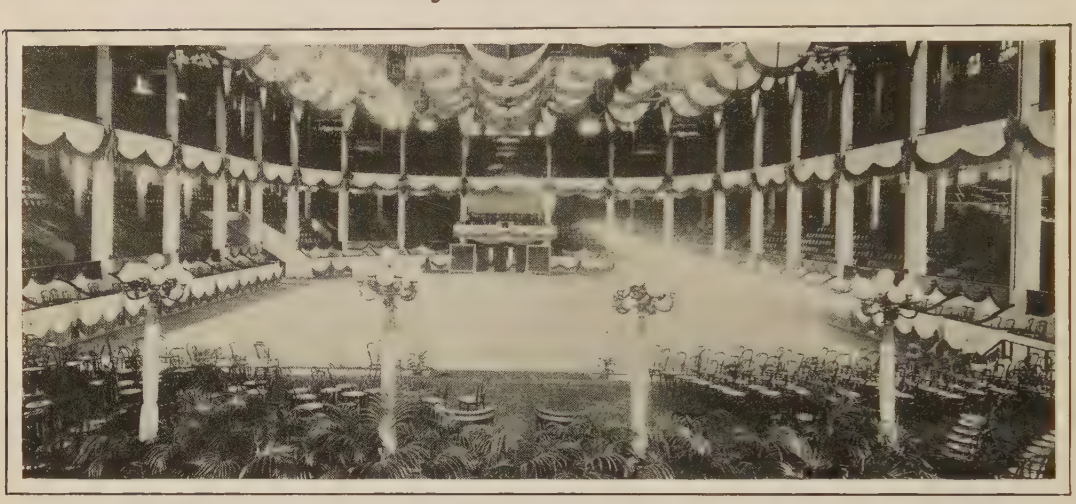
Importance of the Leader

The success with which the forum meets, wherever it is faithfully and intelligently promoted, testifies eloquently to the hunger in the hearts of the people for

(*Continued on page* 254)

The Kansas City Laymen's Missionary Convention

By E. E. Elliott



UNDERWOOD & UNDERWOOD

CONVENTION HALL, KANSAS CITY

"THE greatest Laymen's Missionary convention ever held," is the estimate of seasoned experts who attended the Kansas City gathering, February 21-24. It was great in attendance, 4,017 laymen being registered as delegates, and as many women enrolled as visitors. It was great in spirit, emphasizing both patriotism and Christianity. The program was void of camouflage or political scenery. Every speaker was a Christian statesman with a message fitting the times. From start to finish there was not an idle, misspent moment.

There was Fisher, Fred B., the very same, fresh from the mission fields of India, who arrived at the convention by way of China, Japan, the Philippine Islands, Hawaii, and San Francisco, fuller of information than a barrelful of peanuts, and on fire with ambition to tell everybody about it, including newspaper reporters and convention delegates. Mr. Fisher was the platform manager, team leader, and general boss of everybody and everything, and knew how to do the work, and did it. His chief assistants consisted of one lusty lunged Naftzger, who caused sweet sounds to issue from thousands of raspy throats, and two secretarial side-partners, F. J. Michel, Field Secretary of the Central Division Committee of the Laymen's Missionary Movement which arranged for the Convention, and Ira W. Barnett, Executive Secretary of the Kansas City Convention Committee. Mr. Michel sat beside the chairman to see that he did his work properly, while Mr. Barnett saw that nobody slipped by the doorkeeper or climbed the fence.

As to the speakers, they were many and various. First arrivals included Dr. Herbert S. Johnson, he of Boston fame, well groomed and as shiny as a western dollar. To the publicity man who had columns of newspaper space to fill and nothing to say, Johnson was like a raft to a drowning sailor. We had Dr. Johnson working overtime, saying things in the newspaper whether he wanted to or not, and he was not a backward school-boy. With Johnson came J. W. Bradley, M.D., nineteen years in China, who ran neck and neck with his traveling companion in supplying newspaper copy. What Johnson failed to say Dr. Bradley said, and

what Dr. Bradley did not say was not worth saying, so there you are.

Then came Dr. James Gordon of Washington, D. C., a preacher to Senators and Representatives, whose vigorous speech made us wonder why Billy Sunday was called to the nation's capitol; and Arthur Ryan, fresh from the Armenian massacres, telling the untellable, and speaking the unspeakable terrors of those awful days; and Charles Davis, from Borneo, a "windfall" for the newspaperman, with a story as thrilling as any Kipling or Stevenson ever told; and there were pastors also. First of all came Dr. James Freeman of Minneapolis, a finished orator, traveler, lecturer, author, and founder of institutions for the uplift of humanity, a one time railroad man who knows a thing or two about life as it really is; Dr. Merton S. Rice, fresh from Flanders, with stories of the trenches which he knows how to tell; Dr. Ozora S. Davis, a manufacturer of preachers hailing from Chicago; and some big business men with personal experiences worth relating.

But this is not all of the speakers. Secretary F. B. Bachelor of Ohio and Michigan, just back from a trip about the world, sold a lot of books, and took so many subscriptions for MEN AND MISSIONS that it took two men to carry the money; and Frederick A. Agar, author of books on church finance and a missionary in home and foreign lands, brought messages on methods which were timely and well delivered. A couple of Methodist bishops honored the convention by their presence and participation in the program, Bishop Henderson of Detroit, and Bishop Lambuth of Chattanooga. The convention found that bishops are just about as human as other folks, although they are expected to know more than other people about many things, all of which came true in the case of these two dignitaries.

Dr. S. Earl Taylor, Foreign Secretary for the Methodist Episcopal Church, deserves a separate paragraph in this story, hence Mr. Compositor, indent the beginning of this sentence. Dr. Taylor came to Kansas City with what seemed to me to be a car load of stereopticon slides, and a lantern that would shame the brightest star in the heavens. Without exception, his pictures were the finest I have ever seen, and I have seen a lot of pictures in my time. He took us around the world in about an hour, and showed us maps, diagrams, cities, mission stations, men, women, and children, in all stages of despair and delight, ignorance and enlightenment, poverty and prosperity, life and death. If a picture was half a mile long, and some of them seemed to be, Dr. Taylor's efficient operator moved it along before our eyes like so much calico on a broomstick. Many said Dr. Taylor's lecture alone was worth the cost of enrolment.

There were missionaries from many fields, scores of them, on and off the program, attending the convention, with records as long as thirty years on the field. Big business men like George Innes of Philadelphia, and L. F. Bower of Milwaukee stood upon their feet and told why they went into the missionary business. A telegram of confidence and loyalty was sent to President Woodrow Wilson, and a letter from him was read to the convention. A convention policy was adopted, one item of which called for application of the selective draft method to ministers and missionaries.

The convention was full of surprises. The strong program was a surprise to many, though those who know Dr. J. M. M. Gray, local chairman of the speaker's committee, expected just what happened in this regard. The enrolment was a surprise, because it looked as if Kansas City would not warm up to the convention a few days before the opening. The attendance was surprisingly large, more than 3,000 being the smallest at any session, and as high as 10,000 being present when the doors were flung wide for the general public. Another surprise was over 100 volunteers for the mission field responding to the appeal of Bishop Henderson. Some side issues worth mentioning include the attendance of 150 members of the G. A. R., music by the Park College Glee Club, and A. W. Roper at the piano, all of which proved wonderfully interesting and worth while.

A policy was adopted for recommendation to the churches represented in the convention which will challenge them to greater endeavor for the speedy evangelization of the non-Christian world and

(*Continued on page 248*)

Field Activities

E. C. CRONK

New Secretary for the Southern Division

EVER since the resignation of Dr. D. Clay Lilly as secretary for the South a search has been made for the right man as his successor. All the friends of the work in the South will be glad to learn that Mr. E. C. Cronk has accepted the call to the secretaryship of this division.

Mr. Cronk was born and reared in Virginia and for the past ten years has served with marked success as secretary of the Laymen's Missionary Movement of the Lutheran Church, United Synod. He has thus had unusual training and experience fitting him for the work in the southern states.

The Lutheran Church Visitor, in speaking of Mr. Cronk's ten years of service in that denomination, says he "succeeded in bringing order out of something like chaos—at least he substituted rule for what had been hit or miss. Contributions for missions and for local support have increased one hundred per cent."

Mr. Cronk's headquarters will be in Richmond, Virginia, and he has been heartily received by the strong group of laymen there who have been interested in the work of the Movement from its inception.

Mrs. Cronk also has the missionary spirit and has done much to extend a knowledge of missionary facts and methods. She is the editor of *Tidings* and a leader of the Women's Missionary Conference of the Lutheran Church; she is also in charge of the department of methods in the *Missionary Review of the World.* Mrs. Cronk is in great demand as a speaker in women's conferences and conventions and at summer schools. Mr. and Mrs. Cronk will be cordially welcomed in the larger fellowship into which they have entered.

✚

Secretary Holloway Appreciated

"I AM sure it was a pleasure for me to meet you and cooperate with you while in Schenectady. Your message to our people at Stamford helped them. The convention also was an inspiration and uplift to them. Sunday morning following the convention I preached a missionary sermon followed by an opportunity for the congregation to contribute to missionary work. Result? One hundred and fifteen dollars in less than seven minutes from a congregation of less than eighty adults."—*Pastor E. F. Tripp, Schenectady.*

✚

Coming Conventions

CONVENTIONS of the Laymen's Missionary Movement will be held at Zanesville, Ohio, April 7-9, and at Cambridge, Ohio, April 10-12. Mr. C. P. Burgess will be in charge of both.

✚

Foreign Mission Contributions

THE income for foreign missions in the United States and Canada for 1917 was $20,407,861. Of this amount $1,240,997 was given by the churches of Canada and $19,166,864 by the churches of the United States.

Ways That Win

A Chinese Evangelization Method

The account that follows of evangelization in China is written by one of the native superintendents, the Rev. Liu Gwang Djao, and describes a method he has worked out unaided by foreigners. MEN AND MISSIONS is indebted to Mr. C. E. Scott, a China missionary, for permission to print the letter.

I AM very glad to have the pleasure to tell you the Evangelization work what we have done in this year and what we plan in the near future.

The Evangelization work at Ankiu is divided into three kinds:

I. SUNDAY EVANGELIZATION. The students of the Christian Middle School, numbered 102, divided themselves into eight parties and the country within five miles around the city divided into eight parts too. So each party takes the responsibility to evangelize a certain division. But the boys, aged fourteen to twenty-four, go out alternately, so we have about fifty boys preaching in the country each Sunday. In the Sunday evening the leader of each party reports in the chapel and their record secretary reads a full record of the work in the day. Then I correct their faults and show sympathy to their joy or encourage them when they have some trouble. My aim is to make a habit on preaching the Gospel for every student.

II. VACATION EVANGELIZATION. At first four or five students asked me to lead them go over the villages and give them an example how to preach to the villagers. So I went with them over six villages in the first week and then went over them again in the second week and so on. I preach to them and teach them some lines on catechism, and ask them questions. In the next vacation the same students wished to go themselves and not limited to go to the villages in which the Christian lives but the villages which did not get much opportunity to (hear about?) Christ. And so the students did. In the third vacation we were all glad to take another big village for a centre instead of Ankiu City. We chose two villages as centres and three or four boys went and stayed there for a week. In the day time some of the villagers led us to the surrounding villages. In the night we chose a threshing floor, and sang some hymns. Then men and women, boys and girls, all came to it, some sat on some boards, and some on low stools, and some squatted on the ground. I was being there at that time. I thought that night is a beautiful opportunity for preaching in China. In the fourth vacation, there were fifteen young men, two teachers an elder, an evangelist, a primary school teacher, ten students agreed to help in this affair. I taught them on Acts for one week. Then they divided into five parties and each went to one of the five principal villages of the Guen Tien Church which were chosen before by the elders of that church. Each party joined the elders, deacons, students, Christians or inquirers of the villages to go with them as ushers. They stayed there for fully two weeks. They reported when they returned, that the villages they have gone over were about 150 in number. My companions and I were much aroused by this result; we decided to continue the work in some other place. Then we took one week's rest and began to study the next part in Acts. After one week's study they divided into four parties. The first party consists of three young men, went to the east about fifteen miles from the city. The second party consists of three also went to the west about twenty miles from the city. The third consists of four who went south about ten miles from the city, and the fourth consists of four in the surrounding villages of the city. Each party stayed in their own field for fully four weeks. They reported when they returned that they had gone over about 233 villages, and preached to about 11,800 persons. We have hope for about seventy.

III. The Yearly Evangelization. This is a plan for next year.

1. Three or six young men will be selected from the graduates.

2. Four or five accordions should be bought.

3. Study of the Bible, pray for the Holy Spirit, in the first week; then go to the field for three weeks. This is one month. After one month they all come back and report what they have done. Then study the Bible, pray for the Spirit in the first week of the next month and then go to the field for the next three weeks. And so on.

4. When any church wishes to invite to preach in their field, they must promise to find Christians as ushers or preachers to work together.

To start this plan $500.00 or $600.00 must be prepared.

(1.) To supply the food and clothing of the preachers.

(2.) To buy some instruments as accordions or a tent.

(3.) To take out some of my time to attend this matter, some helpers in the schools and the other things of the compound will be needed.

This plan is not a matter of the mission, but it is heartily approved by the mission. I hope our gracious Lord will bless us to fulfil his good will.

✚

California's Churches

THE California State Church Federation, of which E. Guy Talbott is the secretary, has been making a religious survey of the state, that has disclosed some remarkable facts when compared with other states. The survey shows that there are 2,376 Protestant churches in California, with a total membership of 313,063 divided as follows:

Denomination	*Churches*	*Members*
Methodist Episcopal	511	78,692
Presbyterian	379	47,531
Baptist	254	36,263
Episcopal	250	26,832
Congregational	249	39,212
Christian	181	32,522
Seventh Day Adventist	149	9,628
South Methodist	111	11,862
Lutheran	108	15,853
Nazarene	43	3,700
United Presbyterian	30	3,583
Friends	23	3,901
United Brethren	15	2,285

A remarkable feature is the large increase in church membership for the last ten years. The increase for all the denominations in the state was sixty-one per cent., while for the same denominations in the entire United States, the increase was only twenty-three per cent.

The Protestant churches in California last year raised a total of $4,402,242.00 for local church expenses, an average of $14.77 a member. The per capita giving for the same purpose by the churches of the entire United States was only $9.17.

The amount raised by the churches of California, for missionary and benevolent purposes was $1,331,665.00, an average of $4.47, a member, while the average for all the churches of the United States was $2.08.

✚

Helping the Country Church

THIS illustration of the value of the Every Member Canvass and the Duplex Envelope in the country church is drawn from one year's experience of our Reformed church at Holland, Nebraska. This is a purely country church. Recently the church reported on the results of the first year's use of this system. The pastor's salary was raised from $1,100 to $1,300. The sexton's compensation from $135 to $210. For local purposes the church raised $2,238. For benevolences (envelope contributions) $2,143. Adding to this latter sum the amounts raised for benevolences by the Sunday school and the woman's organizations, the total sum for benevolences is $2,752. I prize this successful record very much because it is the first concrete demonstration in my district that this system works in the country church.—W. J. VanKersen.

✚

Increasing Men and Offerings

THE Rev. J. W. Halley, Young Chung, China, reports that in his district the church membership has doubled in eight years and that the number of inquirers in the same period has increased five hundred and thirty-three per cent. and at the same time the offerings of the people for church purposes have increased five hundred and eighty-five per cent.

Relief Work in Asia Minor

GIVING BREAD TO REFUGEES—ERIVAN, RUSSIA

THE story of continuing need in the Near East reaches the American Committee for Armenian and Syrian Relief daily, by letter and cable. The extension of the work through into Persia has brought the estimated number of refugees up to three million destitute exiles. The committee has raised during the past months $8,157,367.55 which has been cabled into the Russian Caucasus via Tiflis, to Palestine via Jerusalem, to Syria via Beirut, to Constantinople via Switzerland, but this amount of money has been a mere drop in the bucket. Such reports as these still come in: "One thousand refugees a day dying in Lebanon." A letter from one missionary reads: "Compelled to choose one child out of ten and let the other nine die of starvation because there isn't enough for all."

Reports bring assurance to the State Department, through whom all money is sent, that 100 per cent. actually reaches the destitute. The following extract from a letter just received from Persia is a vivid detail of conditions there:

In the whole of the province of Adzerbaijan, the greatest and richest in all Persia, the crops were less than half an ordinary crop. The bulk of the people we are helping get nothing in the way of food but dry bread.

An old woman, a good old friend of mine since years before the war and one who was in excellent circumstances, said to me the other day, "Sahib, the bread won't go down. I soak it in water but it sticks in my throat. I have sold all I have but the vineyard and no one will buy that. I have gone everywhere but no one has money to lend." These people haven't even the satisfaction of being deported by the military and fed while making munitions to be fired against their friends. They would gladly be taken prisoners and deported—if fed.

They are hungry and dying. Just now a case came interrupting me in my writing. A Jewish woman has entered the room. She says a Syrian (Christian) woman came to her house begging late in the evening. Being late she was allowed to spend the night in a corner of the house and this morning was found dead. The Jewish woman said, "Will you please send someone to bury her." Such pleas are frequent now. This morning I was stopped in the yard by an old man who said, "Sahib there is a dead man in our yard, please send someone to take him away. There are more dead than are buried. Men and women once in good circumstances, self respecting and respected by others, now hungry, helpless, and friendless crawl away out of sight, die unseen and lie unburied. This is not fiction, I have seen them.

The following comes from Erivan:

Relief work still goes on uninterrupted. Attempting to care for 350,000 refugees. Industrial work for women. Direct relief given to orphan children.

From Bagdad by way of India comes the following:

Every week we are having several fresh arrivals. These have a similar tale of massacre, destruction and cruelty. One man, in yesterday, tells how he started out in a party of forty-five, sent in a convoy to a place near Aleppo. Fifteen arrived!

DESTITUTE WOMEN AND CHILDREN

International Missionary Union

ONCE yearly, for thirty-five years past, a group of furloughed missionaries has met at Clifton Springs, New York. They have been entertained by the Sanitarium during their sessions of a week. The continuity of the character of the meeting is preserved by the presence of a number of retired missionaries, who are also eligible for membership. Missionary candidates under appointment are also welcome. The natives of foreign fields are not included as guests unless arranged for in advance. The membership fee is one dollar.

The theme of this year's meeting will be "Placing Missions on a War Basis." The morning sessions will be given up to "The Call to the Colors," and the evening sessions to the presentation of "Under the Flag in the Trenches." The morning sessions will be an open forum under the general guidance of the chairman. In this there will be the fullest possible expression of opinion by the missionaries present. A committee on findings will record the essential features of this important discussion. This record will be embodied in the printed report of the proceedings, which will be sent to each contributing member. Additional copies can be secured at a cost of fifteen cents each, or two for twenty-five cents.

The discussions this year will center around the deputation work of the missionary on furlough. One entire morning will be given up to the consideration of the missionary disseminating intelligence; another morning to the missionary securing financial support for his work; a third morning to the missionary organizing the forces of the churches and communities on his visits, making them sufficient and efficient; and the fourth morning to the missionary enlisting recruits and in promoting prayer for missions. The morning sessions will be a practical schooling in missionary methods, and will be of the highest possible value. The afternoons are given up to recreation and social intercourse, and the evenings to the presentation of missionary achievement and ambitions in the foreign field. On one night "The Character of the Foe We Fight" will be considered, another evening "The Coordination of the Forces at the Front"; the third evening "Glimpses of Battlefields," and the fourth evening "Native Forces on the Firing Line.'

Special arrangements are under way to secure the presence of the most distinguished and competent missionaries at present on furlough in America. Dr. J. C. R. Ewing will deliver the annual address.

There is a possibility of the Union not being able to meet at Clifton Springs this year, but the committee in charge will announce the time and place of meeting in the near future. Full information can be secured from H. F. Laflamme, 1 Madison Avenue, New York City, or Mrs. H. J. Bostwick, Clifton Springs, N. Y.

+ + +

The Kansas City Laymen's Missionary Convention

(*Continued from page 243*)

the Christianization of America. To the end that the policy of the convention might be kept before the churches of the great South-west a strong South-western Division Committee was appointed to cooperate with the committees of the various communions or denominations and committees in the various communities represented in the convention, until every church should be reached and lead to the adoption of the high standard outlined in the convention policy.

Come again, brethren, and stay longer.
Kansas City, Missouri.

+

OF ninety-one Chinese students chosen by an examination and sent to the United States the past autumn for a course of education forty-one were Christians.—*World's Crisis.*

Changing Seoul and the Missionary

By H. D. Jenkins

SLEEPY, ancient Seoul in the "Land of Morning Calm," at last is waking to world motion. And in the awakening the missionary has had his part.

SOUTH GATE, SEOUL

First, of course, came the Japanese Government, sane, sympathetic and progressive, and did away with the inefficient and corrupt Korean Government, substituting decent rule with light taxes and no graft.

Then they began on the city. Seoul was a walled city with crenelated towers and eight narrow, picturesque, double-roofed gateways, pierced by narrow gates. From the dawn of history to the beginning of this century, the laws of Korea demanded that these eight gates be shut before nine o'clock in the evening and not opened until morning, except by special command of the king. So the world was shut out from Seoul.

But Japan has decreed, "Fling wide the gates!" and now the stream of merchants and travelers crowds the narrow entrances to their limit. Soon the battlemented walls will have to make way for the traffic of modern life.

Within the walls the old narrow streets have been widened and crowds of unhygienic huts have been torn down, for Seoul must have proper sanitation. The stream that flows through the city has been the city wash tub, the great sewer and, *horribile dictu!*, the source of drinking water for the inhabitants. Hence cholera, typhus, smallpox and scarlet fever stalked through the land and the pious Koreans laid them to devils and continued to drink the water.

When the government put in sewerage and told the Koreans to keep their city clean, the medical missionaries continued the work by establishing a great Union Severance Hospital, named after that noble New York layman, the late John Severance, where they not only treat the sick but also train seventy intelligent Korean doctors at a time; and the East Gate Hospital for Women treats one hundred patients a day. The devils of Korea already take a smaller toll of life than formerly.

American capital lights the city with electricity and runs nine miles of trolleys. And the price of real estate is booming.

With more and handsomer buildings than ever before, Seoul has, nevertheless, become an architectural mongrel. The Korean style of building such as the gateways and old palaces, with their overhanging tiled double roofs, is now contrasted with such occidental buildings as the fine French, Russian and English legations, the American schools and hospitals, the stately Young Men's Christian Association building and the severely classical Roman Catholic Cathedral. Cheap Chinese stores of brick and mortar and tinder-box architecture of the Japanese contrast sharply with the ancient marble pagoda and the great bell tower of Seoul. The native houses are still of stone or mud, their tiled or thatched roofs sharply slanting to carry off the heavy rains.

In reforming the streets of Seoul, the government has done much; now the work of the missionary begins.

It too has an external side. It is largely through the missionary that American machinery to the value of $138,688 was sold in Korea last year; that the sewing machine, the typewriter and Standard oil are heard and smelt in the land. Take the changes in transportation. Every Korean used to walk unless he could afford a sedan chair, while his shoes were either straw, comfortable and of no durability, or heavy clumping wooden articles. Now you may see a Korean gentleman sporting beneath his white garments, the comfortable and durable American shoe and enjoying his promenade. When he wants to ride he may take the American trolley, which he greatly enjoys, or hire a reasonable Japanese jinrikisha, or even dash across the country over a thousand miles of railroad in cars made in Delaware, drawn by Baldwin locomotives, over Carnegie steel rails.

Korean dress, easy and cool, has not been very convenient. Everything ties in Korea, as there are practically no pins, buttons, nor hooks and eyes. But here again the missionary's example is having its effect. One convenience that the Seoul dress lacked is pockets. But no Korean Christian ever goes to church without his Bible, and when he discovered the convenience of carrying his Bible in a pocket as the missionaries did, the idea was sprouted. From the "Bible pocket" that he demanded in his dress, the idea grew until it developed into a vest with pockets. So underneath his native long calico coat he proudly wears an American vest with pockets, and in one of them he usually has an American watch. The first Koreans to have watches, ordered them from the United States through the missionaries, who were kept busy supplying $5.00 timepieces to their flock.

The Korean, cutting off his topknot about the time that the Chinese removed his queue, his dress modified by the West, his city clean and well kept, his business increasing and his knowledge of agriculture, commerce and mechanics steadily growing, walks along with a fine strut, confidently facing the future instead of a dead past, as did his ancestors.

All this is much but the main work of the missionary is other.

The Korean needs mental training. Why, at first he did not know that glass was transparent but put his head right through the windows of the cars, and he did not know that the railroad tracks were unsafe places to take a nap. He greatly needed schools. These the missionaries furnished. The Methodists, the Presbyterians and the Young Men's Christian Association all took a hand in training the apt Korean mind. The American and British Bible societies put the Bible into his pocket and into his heart; and the churches tried to instill the love of God and the ideals of Christ.

Seoul is the centre of institutional work for the whole country. Here are the Union Christian College, the Boys' High School, the Girls' High School and College, the Women's Bible School, the Pierson Memorial Bible School, and the Union Methodist Theological Seminary. Here are the two hospitals of which we have spoken. The Methodist Church membership alone is 5,848, and the number of pupils in the schools is over 1,800.

It is not so easy to estimate the number of lives touched by religion as the number of watches bought by the Koreans. The influence of ideas is so subtle and often so much more widespread than we know. But surely one of the greatest factors making for change in Seoul is the missionary, and surely too, with the dangers and vices that inevitably accompany a change in civilization, comes a very special need of a spiritual balance wheel, as a missionary can be. The greatest good that can come to changing Seoul is vital Christianity.

✚

"They's a Ketch In It"

DR. HARVEY REEVES CALKINS was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to a shrewd farmer he asked if he had made the matter clear. The man replied, "They's a ketch in it." "Why, my brother, I intended to make it very plain," said the speaker. "Oh, it's plain enough," replied the farmer, "but there's a ketch in it, all the same; for I can see if we adopt that plan we'll be paying out more money than we intend to give."—*The Missionary Voice.*

The Columbia Convention of Colored Men

By Adolphus Lewis

Mr. Lewis is the very efficient secretary for colored men. His words should encourage the Laymen's Movement in its cooperation with colored laymen.

THE Columbia Convention of colored men, held March 3-6, set a new high mark of interest in the Laymen's Missionary Movement among these men; and emphasized the tremendous opportunity it has for helping in the many problems confronting the leaders of the churches, leaders who are of a truth the leaders of the race.

These conventions are an entirely new feature in the life of the colored people. Of all the agencies working to help the negroes this Laymen's Movement is the only one which has come among them and so adjusted its program to their needs, and along the lines best suited to them that it has gained their fullest cooperation. Practically all of the colored leaders who attend the meetings hail them as one of the greatest agencies for uplift and self-helpfulness which has come to the colored people in the last quarter of a century.

SOME OF THE LEADING MEN AT THE CONVENTION

The particular campaign just ended illustrates well the interest taken in the Movement by both the white and colored leaders. Preparation for the campaign began properly in January. In spite of many set-backs, such as the unusually cold weather, fuel shortage, etc., which greatly limited the number of services and meetings held, the convention finally opened two weeks after the original time set with an attendance of 700 registered delegates, which increased to 788 by the final count. Represented in this number were twenty churches, nine communions, fifty ministers and one hundred students from the two religious colleges located in the city.

Even more significant was the cooperation given by the city officials, white pastors and lay leaders. The city council voted unanimously to pay the rental of the largest theatre in the city, for the use of the convention sessions, while at the opening meeting the mayor, Dr. L. A. Griffith, gave the address of welcome. Magnificent help was also given by the Young Men's Christian Association, lending desks, tables, chairs and other needed furniture.

White clergymen of various denominations gave stirring addresses, which

obviously had been carefully prepared and were of the same earnest, serious character as if written for a white audience. Herein lies one of the most beneficial features of the Movement, for to bring the leaders of the two races together in the discussion of any given work for a common good cannot but exert a helpful influence on both of these peoples.

The daily newspapers too, showed a sympathetic desire to help. They opened their columns for campaign publicity in a way that they seldom do, assuring the secretary that any article of reasonable length would be published. One paper sent its own reporter to cover all sessions, and published editorials in addition.

In the reconstruction work which is beginning even today abroad, and which must come to this country in the form of readjustment to conditions after the war, the problem of the negro must surely find its place. There is no constructive force in America which needs and should have more sympathetic guidance in its effort for service than the negro church. And what is done for the church is done for the race, for the church is the race. No agency, white or colored, is doing for it what the Laymen's Missionary Movement is undertaking. It is the biggest thing which has come to this race in years.

✚

Reaching the Immigrant

(*Continued from page 232*)

made to feel that it is a part of the movement.

All of this illustrates that the way to meet the situation is to attempt to reach the whole life of the whole community with a whole gospel propagated by the whole church.

✚ ✚ ✚

Book Reviews

"German Atrocities"

THIS is the book by Newell Dwight Hillis of which Theodore Roosevelt says, "I wish every one in this nation could hear this indictment." There have been many indictments against Germany since the beginning of the war, countless personal accounts of atrocities, but still America was slow to accept them as true in all their frightfulness.

So too was Dr. Hillis. To find out the truth he secured a furlough from his church and in company with Mr. Lawrence Chamberlain went abroad for three months on a tour of investigation to the devastated regions of France and Belgium. Here as guests of the two governments they were given every opportunity to witness at first hand the results of German atrocities and to take testimony from the victims.

In his book Dr. Hillis has given a simple, almost bare account of what he personally has seen and heard. The truth is so ghastly that imagination could have devised nothing more terrible, and this is the time that America needs to waken to the truth from her sleep of smug aloofness.

Horrible as the facts are, the book is filled with a splendid spirit of fairness and sympathy and delicacy of treatment. Especially fine, perhaps, are the chapters paying tribute to our allies, the spirit of France and England which has held back the Hun almost by will power alone, while America leisurely made up her mind to go in.

Fleming H. Revell Company, New York. Cloth, $1.00.

✚

"China from Within"

DR. SCOTT has made a most valuable addition to the literature about China today. Out of his many years' experiences in that country as an evangelist, teacher and student he has gathered up the significant happenings, woven them about with meaning for Western comprehension and presented to his readers a picture that at once grips the attention, holding it to the end.

The book is a compilation of lectures given at Princeton Theological Seminary

CHINESE STREET SHOEMAKERS

during the author's recent furlough. Its chapters, therefore, are more complete units than usual and make ready reference for the person who wishes information on one topic alone. But read one chapter and you will read the entire book for these impressions and experiences of an itinerating evangelist, as he calls himself, carry a unique charm because of unusual subject matter and the style of their telling. Surely no man could be in a better position than such a wandering preacher to know the true condition of the people.

By C. E. Scott. Fleming H. Revell Company, New York. Cloth, $1.75.

The Call of a World Task

THE Student Volunteer Movement at its conference held recently laid out an extensive program for increased missionary endeavor during the next few years. At the same time it was felt that students and others who were to be enlisted should be given a new call, in view of the present world crisis, a new explanation of the responsibilities which it lays upon the Christian world.

To meet this need Mr. J. Lovell Murray has written "The Call of a World Task." This inspiring booklet is divided into three sections dealing with the present need for reality in religious life, for a Christian internationalism and the call of opening doors. It is well worth the attention of all who are interested in missions, and we include in this not only students but all kinds and conditions of people, for today all the world is interested in missions of some sort or another, although they may not call them that. The great opportunity for the church is here to broaden greatly the fold of its workers, and so enlarge its usefulness.

Student Volunteer Movement, New York. Paper, 50 cents.

+ + +

Robert C. Beebe, M. D.

(*Continued from page 239*)

hospital and its staff were able to render splendid service to the people. An extract from a letter of that summer tells a little of the good done:

"There are nine of us missionaries in the city and it is a great pleasure to be here because of the satisfaction it gives the people. They seem to consider us the hope of the city. The chamber of commerce has repeatedly consulted us as to the course to be pursued, and we have been able to assist them in several ways. A delegation from them calling on me yesterday said that we missionaries were acting as 'fathers and mothers to the city.' For us to leave would cause a panic among the people. Our hospital is full to overflowing. We have allowed a number of women and children to come into the wards for women as a place of refuge. We have a number of wounded in the men's wards."

After thirty years' superintendency of the Methodist hospital at Nanking Dr. Beebe was called to Shanghai as executive secretary of the China Medical Missionary Association, in whose membership are practically all the missionary physicians of every communion in China, between four and five hundred men. This large work was made possible through the Rockefeller Foundation, which provided for the enlargement and coordination of medical work in the Chinese Empire.

It is with his work in China that one always associates Dr. Beebe. It is there he "belongs." But for those who care to know, records tell us that he was a native of Ohio, born in 1855; that his medical education was obtained at Aldebert University in Cleveland.

Palestine, Land of Possibility

By Justin Kirreh

PALESTINE, a narrow strip of land not more than 140 miles long, holds within itself the key to what was regarded by ancient civilization as the center of mankind, the birthplace and granary of nations, the depository of untold and inexhaustible wealth. Today, the world has shifted its centers of progress many miles east and west, and this land to which Palestine forms the gateway, remains in all its virgin splendor. When the holocaust of war shall have ceased what salvation lies here for the millions who have lost everything and must begin again the vast task of repatriation! Those great territories lying immediately to the north, east, southwest and southeast of Palestine virtually form a self-contained continent capable of affording comfortable homes for scores of millions of the human race. Modern means of transportation bring the region, too, within easy access to all other parts of the globe.

For centuries the Turks have held sway over the land, misruled and devastated it. The coming of the English and the removal of the Turks from power in the final peace settlement should mark a great, perhaps one of the greatest, epochs in human history. It means the rediscovery of a vast portion of the globe, a natural garden of the world, which needs only modern cultivation.

The gateway is little Palestine. Aside from the part it plays in religious history it is unique in many ways. Within its narrow limits are found some of the products far scattered usually in the four extremes of the globe from the frigid north to the heart of India. It is capable of caring for a large population and then sparing an appreciable part of its produce to other lands, while its mineral deposits are of almost as great a variety as its climate.

This is the country which is promised to the Jews, to form into an independent entity among the nations of the world. Small as Palestine is, there seems little doubt that it is capable of sustaining, *comfortably*, all the known Jewish population in the world, and the dreamer's vision of a Jewish kingdom in the Holy Land once more, never looked so possible, so probable as it does today.

The Jews in creating an independent state in Palestine may be depended upon to use all their shrewd natural aptitude and inherent liberal tendencies to make it as nearly ideal as it is possible for any state to become. Is it not possible then to hope and expect that the loftiest precept of all time, the fatherhood of God and the brotherhood of man, may find its highest consummation in that little country which first gave it birth, finding flower in a redeemed, restored political state of Israel?

+ + +

The Indian Today

(*Continued from page 236*)

sands in other tribes who have not yet accepted the sway of Christ over their lives. We owe them the gospel, if for no other reason, than on the ground of common justice. We have seized and exploited their lands, we have been near neighbors for three centuries and they are a part of the "every creature" to whom our Lord sent us. It is time we recognized that responsibility, and did our best to meet it worthily.

The Forum: Another Child of the Church

(*Continued from page 241*)

an opportunity to get together and talk over matters of mutual interest and high concern. The forum movement not only has a national organization, but also a monthly magazine, a speakers' bureau, a book describing the work, a collection of songs, and a book of prayers, "The People's Prayers Voiced by a Layman." Rev. Harold Marshall, national secretary, 359 Boylston Street, Boston, will gladly send literature or answer questions.

Missiongrams

As Others See Us—The following extract from a letter to a friend in China from a Chinese Churchman who has come to the United States for study is suggestive. There is another side, but we cannot deny that this side is the one that is likely to strike a Chinese Christian, who is in earnest, on his first arrival in America:

"What a nation is America! Full of good and full of vices. What a tempting place for the young men of China who come to study in this place. It is my sincere hope that they will get the best out of America and put themselves in the way of Christian influence. Before I came to America, I thought the church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation yet full of pagans. You may think that I make too bold a statement, yet the fact is there."

"**God give us men!** A time like this demands
Clean minds, pure hearts, true faith, and ready hand.
Men who possess opinions and a will;
Men whom desire for office does not kill;
Men whom the spoils of office cannot buy;
Men who have honor; men who will not lie;
Tall men; sun-crowned; who live above the fog
In public duty and in private thinking."

Modern Christianity—Modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army to-day. The Church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of him who "took our infirmities, and bare our diseases." A religion which ignores child labor and child mortality is not the religion of him who took the children in his arms. A religion which has nothing to say about vice and crime in the modern city cannot claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven as it is not on earth, is not the faith of the Lord's Prayer.—*W. H. P. Faunce.*

After Three Hundred Years.—In North America, twenty-four denominations are at work among the Indians. There are over one thousand mission stations in the United States and Alaska, with helpers and interpreters, and almost two hundred workers in educational and industrial lines.—*World Outlook.*

Church Union After the War.—It will be easier after this war, I think, to bring about Christian unity. In the Canadian Presbyterian Church where we have about 270 foreign missionaries over seas, counting men and single women, I know of but one in all that number who is opposed to Church union. We in Canada are trying to bring this about among the Congregationalists, Presbyterians and Methodists. Our missionaries have gone out from all parts of Canada, from all our schools, with all shades of opinions to different foreign fields. Over in the trenches in France they do not look upon denominational lines, even Roman Catholics and Protestants fraternize.—*A. E. Armstrong.*

It Is Accomplishing Its Object.—Certainly whatever Christianity may be, it is a religion whose object is to make men moral. And any one who affirms that Christianity did not introduce into the world new moral forces merely convicts himself of ignorance of history.—*Marcus Dods.*

Reaching the Masses.—Perhaps one explanation of the lack of results of Ramabai's workers among the heathen is that for the most part the pupils in her school are from the fairly well educated classes. A strange thing that I have observed is that it often takes a raw convert from heathenism to work among the heathen. The best educated man, while acceptable to lead the people after they have come to know the truth, cannot get down to the heathen, as a recent convert from heathenism can. A man who was simply a nobody before he was converted can serve as the preacher in a country church and go out among the heathen and do good work. A man who could hardly read, and who was the poorest singer I ever heard among the Karens, could get the children about him and try to teach them to sing. He seemed to have a powerful influence with the heathen. I could not understand it until I saw that man, when a poor leper came to ask an alms and he squatted down beside him. So I do not think it nearly as strange that Ramabai's students could do work among children and educated people, but might fail in work among heathen.—*E. N. Harris.*

Caste's Doom.—One of the inevitable results of the war will be the break up of the caste system of India. A smashing blow will be delivered to that most utterly anti-Christian system. Probably 300,000 troops have crossed the sea from India, and by so doing have broken caste, and in order to be reinstated into caste those men must go through a very contemptible ceremony, which no self-respecting Hindu will submit to. It will be impossible for India to insist on that when those soldiers come back as victors from this great world war.—*H. F. Laflamme.*

Be Ready.—We have very little command over the circumstances in which we may be called by God to bear our part; unlimited command over

the temper of our souls; but next to no command over the outward forms of trial. The most energetic will cannot order the events by which our spirits are to be perilled and tested. Powers quite beyond our reach—death, accident, fortune, another's sin—may change in a moment all the conditions of our life. With to-morrow's sun existence may have new and awful aspects for any of us.—*J. H. Thom.*

Signs of a New India.—1. The remarkable loyalty of the Indian people to Great Britain.

2. The passing of the old spirit of subserviency.

3. The progress of the social reform movement, evinced by the increased emphasis on the education of women, abolition of caste, uplift of the depressed classes, and the postponement of marriage to a more mature age.

4. Religious unrest, evidenced by the number of new religious movements within Hinduism, and the remarkable mass movements toward the Christian Church.

5. The unprecedented increase in education during the last ten years.—*Missionary Review.*

Heart Religion Necessary.—If heathen religions were the outcome of a sincere effort to find God, then Buddhists, in view of the thoroughness of their system, ought to be the first to receive the gospel and to acknowledge the true God when he is presented to them. But, aside from the Mohammedans, they are the most difficult to persuade and to convince of the truth of the Scripture.—*E. N. Harris.*

The Very Idea.—Think of it! The President of the United States declaring to the world that this nation does not intend to steal any one's land, and that her chief duty is to help those nations that cannot help themselves!—*Lynch.*

Prayer.—Prayer is power just so far as it brings us into the conscious presence of God and links our weakness with his omnipotence.—*Methodist Protestant.*

Efficiency.—The pastor's library is his workshop and the tools must be modern and keen.—*Baptist World.*

CONTENTS OF THIS NUMBER — APRIL 1918

VOLUME 9. **NUMBER 8**

President Wilson's Message . . . 225
What Does the New World Offer? . 226
Editorials
Mr. Hicks Resigns 227
Foreign Mission Headquarters . . 227
Stewardship Principles 227
Fellowships Awarded 227
A Unique Newspaper 228
Some Missions 228
The Meaning of Work . . . 228
It's a Hard World 229
Hall Caine is Optimistic 229
Over Here . . *C. A. Pettengill* 230
Literature for the East 230
Home Missions Councils 230
The Best Preparation 230
Armenian Proverb 230
Reaching the Immigrant, *Jonathan C. Day,* 231
The Indian Today, . . *Bruce Kinney* 233
The Judgment Day of American Democracy . . . *C. A. Brooks* 237
Laymen Who Have Made Good as Missionaries—R. C. Beebe, M.D. 239
The Forum: Another Child of the Church . . *George W. Coleman* 240
The Kansas City Laymen's Missionary Convention . . *E. E. Elliott* 242
Field Activities 244
Ways That Win
A Chinese Evangelization Method . 245
California's Churches 246
Helping the Country Church . . 246
Increasing Men and Offerings . . 246
Relief Work in Asia Minor 247
International Missionary Unions . . 248
Changing Seoul and the Missionary, *H. D. Jenkins* 249
The Columbia Convention of Colored Men . . . . *Adolphus Lewis* 251
Book Reviews
German Atrocities 252
China from Within 252
The Call of a World Task . . . 253
Palestine, Land of Possibility, *Justin Kirreh* 254
Missiongrams 255
Table of Contents 256

MEN AND MISSIONS is published monthly except July and August by the Laymen's Missionary Movement of the United States and Canada, 1 Madison Avenue, New York City.

IT WAS ENTERED as Second Class Matter, May 28, 1910, at the New York Postoffice under the Act of March 3, 1879.

THE SUBSCRIPTION PRICE is fifty cents per year. Foreign countries twenty cents additional. Single copies five cents.

FRED P. HAGGARD is the Editor and there is an Editorial Board consisting of William B. Millar, E. W. Halford, and W. E. Doughty.

The War and Faith

Written exclusively for *Men and Missions* by Rev. PASCAL HARROWER, D.D., Minister, Church of the Ascension, West New Brighton, S. I., N. Y.

THE history of the world records no story of the betrayal of a great people so bitter as this betrayal of the German race by the House of Hohenzollern and its military caste. The story of Belgium, France, Serbia, Armenia and Poland, where in all the centuries can we find a record more fierce and pitiless, more unrestrained in its disregard of honor and truth, where so hideous a distortion of moral standards exists? But, more than this, the crime of Germany is an affront to the whole world.

And, because of this, America is at war. The one thing that would have proved the failure of Christian civilization would have been that we Americans should go on without sharing in the sorrow and suffering of the world. Had America held herself aloof from the grim task of rebuking this crime against humanity, she had sealed her doom, and sold herself for comfort.

Far from this vast war showing the failure of Christ, and the dying out of faith, the direct contrary is true. Never was there such an assurance of the supremacy of the spiritual nature of man as comes to us from those lands of war.

Our men have gone out to their brave task. We would not have them otherwise. It is for us to share their labor with them, to support them, to put behind them our service and utmost sacrifice, and this we may accomplish by supporting the Third Liberty Loan.

The eternal sanctions have not lost their authority. They stand clearer today than at any hour since Jesus Christ rose from His grave. Of this we may be sure, that the one person above all others who today has no fear for the future of human life, is this same Christ, who invested the very faith and love of heaven in His great venture. He was not then deceived, nor is He now. He knows the way we are going, and the end of this wild welter of war is not to be a debacle, but a cleansing and uplifting of the earth.

Proud of Its Clientele

THE DUPLEX ENVELOPE COMPANY serves a larger number of intelligent, discriminating and responsive Churches and Sunday Schools than any other house in the world. Duplex customers are prompt, systematic and efficient, and are therefore influenced by considerations of reliability and quality rather than by a simple consideration of price. The Duplex Company feels that it has reason to be proud of a clientele which is as loyal as it is discerning and progressive. More than ninety per cent. of its customers continue to favor it with their patronage from year to year.

Whom We Serve

The Duplex Envelope Company serves the churches of all denominations—printing its envelopes in twelve different languages. It supplies envelopes to churches ranging in size from fifteen members to several thousand; to the wealthiest metropolitan churches as well as to churches, missions and Sunday Schools in the most remote rural and mountainous districts; to churches holding services twice every Sunday as well as to country churches holding services only once every month. And yet despite this great range and complexity of interests represented, the Duplex Envelope Company has never failed in any year, during the fourteen years of its existence, to hold at least ninety per cent. of the churches which it supplied with envelopes during the preceding year. In no year of its existence has it failed to make a substantial increase in the total volume of business transacted, compared with the volume of the preceding year; its sales in any one year being greater than the combined sales of all its competitors.

Could there be stronger evidence of the courtesy, fairness and efficiency with which its patrons are served?

If we have a dissatisfied customer, it is because he has kept it to himself.

Duplex RICHMOND, VA. PATENTED D E TRADE MARK

DUPLEX—RICHMOND, VA.

(*Archer G. Jones*)